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1. The passing of May 4 was accompanied by fanfare and mass demonstrations in China this year but the occasion was viewed in the new light shed by the Communist reinterpretation of China's modern history.
2. MAO Tse-tung, as shown in one of his articles of a decade ago, took the May 4 movement as a landmark in the development of the Chinese new democratic movement. He placed stress on the political character of the historic occasion and even brought the proletariat into the picture, as a contrast with the traditional emphasis upon its cultural significance.
3. The orthodox Chinese Communist describes the characteristics of the new democratic movement as including the overthrow of feudalism, bureaucracy and imperialism. MAO fits the character of the May 4 movement into this definition. The movement advocated vernacular as against literary writing and classical expressions which are regarded as a part of feudalistic culture. The movement clashed with the officialdom of Peking and other places, and many students became martyrs under police force, the tool of bureaucracy then. Hence, the movement is said to have performed an anti-bureaucratic function. The spark that ignited the conflagration on May 4, 1919, was the fight against Japanese imperialistic designs on China after the War. Hence, the anti-imperialistic function of the movement is established. Furthermore, CH'EN Tu-hsiu and other Communists are prominently displayed in the new light as the real force in leading the movement to a successful conclusion. The extension of the movement to the masses, especially the working class, as shown by the organization of the railway workers by the students towards the late stage of the movement, elevated the movement to the level of the proletariat instead of confining it to the intelligentsia. Because the movement was supported also by the bourgeoisie and the capitalists, it is pictured as a united front struggle of the whole nation against feudalism, bureaucracy and imperialism, and this makes it perfectly a part of the movement of the new democracy.

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4. Now, as the masses are gathered to commemorate the historic event, they are constantly reminded by propaganda to follow the path of May 4 as marked out by the new interpretation. The date serves a new function of rallying the people around a different objective, the expansion and consolidation of the communist regime.
5. Most modern students of Chinese history consider feudalism long passed and are unwilling to accept the term as a description of China's social system immediately before impact of western influence. While the Communists and their theoretical followers did argue lengthily on the issue, they ignored rather than effectively refuted the opposing reasons and evidences. Finally, they have come to employ the term to describe the Chinese social system and culture before the Opium War, and the period after the Opium War is characterized as semi-feudalism. All the social injustice and backwardness in the present Chinese society and culture are pictured as feudalistic or remnants of feudalism. While such use of the term has the function of bringing China into theoretic step with Communist interpretation of the history of the world, it performs an even more practical and useful service of giving the Chinese Communists a term to symbolize the object which they aim at destroying.

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